2: Schapera E-4, 5 (no date) 1930
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439 609 to trade with the Naman, while from the beginnings of the European settlement white traders have moved freely among the Hottentots. No objection seems to have been raised as a rule to strangers coming in this way into the lands of the tribe. Only when misunderstandings arose or quarrels were provoked through high-handed treatment would trouble ensue. This happened in 1497, and Vasco da Gama, the first European to meet with the Hottentots, came into conflict with them in St. Helena Bay, and again in 1510, when Francisco d'Almeida, late viceroy of Portuguese India, was killed with sixty-four of his men in a skirmish with the Hottentots of Table Bay. But on the whole the earliest travellers who, prompted by motives of trade or by curiosity, pushed on to previously unknown tribes, speak of a friendly and even cordial reception.

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609 574 485 In one instance at least there is a record of special usages governing the reception of strangers in more recent times. The missionary Hugo Hahn, who in 1844 visited Oasib, chief of the *Gei ǁKhauan*, writes as follows: "I was received very cordially, and was also given a sheep for slaughter. There has existed in this tribe for some years a sort of police who see to it that every convenience is afforded to strangers—Nama, Bastards, or Europeans. When the traveller descends and outspans, special functionaries take his horse or his oxen, remove the saddle, give the animals water, lead them to pasture and at night bring them into safety from the lions. They take care that he receives enough milk, often also meat, as well as water and wood, and that he is not troubled by the children or other people. He is given a special mat hut, roomy and clean, in which he can rest. If he is alone, one of the men must sleep with him, who keeps the fire going or performs any other necessary services. For me a special sleeping place was prepared, as they know our aversion to lice. When the traveller wishes to depart, he informs one of the attendants, who tells the chief, and at the time indicated his ox or his horse is ready for him, even if it is in the middle of the night. No one thinks of demanding or giving payment. Probably," he goes on to say, "this is a renewal of some good old custom, as I do not know of its like in any of the other tribes."[1]

609 574 Theophilus Hahn also speaks very highly of the great hospitality to strangers, but adds that if the guest does not ingratiate himself sufficiently, it may well happen that, once they have passed the

[1] Paprbuch, entry under 18th September, 1844, published in Moritz, "Die ältesten Reisebücher über D.S.W.A.," 1918, p. 150.

2: Schapera E-4, 5 (no date) 1930
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boundaries of the tribe, his escort, believing that they have now shifted the odium for the deed, may allow their avarice to come to the fore and will plunder all his goods.[1] It is evident, however, that the Hottentots in general are friendly to strangers, and willingly allow them to pass through the land, even if permission has not first been obtained. There is none of that rigid insistence on territorial exclusiveness which has made the Bushmen fight shy of any intrusion upon their lands.

Warfare

Where, however, parties of strangers entering the land wish to make use of it for pasturing their herds or for hunting, permission must first be obtained from the chief. This, as we have seen, is often given freely, while on the other hand a tribute may sometimes be demanded, as the Oviana found when they came into Great Namaqualand. At times permission may even be refused altogether, especially if there is not enough grass or water for all. If encroachment nevertheless takes place, it leads almost inevitably to war. Quarrels over intrusions of this sort are recorded among the Hottentots from the earliest historical times, and are said to have been the most frequent cause of war between neighbouring tribes. Cattle-lifting, especially when the herds have been allowed whether by accident or design to stray over the border, deliberate damage to another tribe's pasture grounds by setting fire to the grass, and the abduction of women are also mentioned as common causes of dispute. Reprisals were sure to follow, and when the one side sought to defend its possessions actual fighting took place. Some of the Cape Hottentot tribes, as a result of such grievances, were almost perpetually at feud with each other, and many are the little wars between them which figure in the early Cape Records.

These wars do not seem to have been attended with much loss of life.[2] The weapons employed were the same as those used in hunting —the spear, bow and arrow, and the kirri. Before commencing hostilities the injured side might send messengers to their opponents, stating the wrongs of which they complained and demanding adequate satisfaction. If this was refused, all the men of the tribe, under the leadership of their chief, would muster at some appointed place, and

[1] "Die Nama-Hottentotten," par. 4; cf. Fritsch, op. cit., 380.
[2] Gutmann-Arndt, "Die drei Grossen Völker," 108; Kolb, *Vorgebirge der Guten Hoffnung*, 1719, I, 448; Fritsch, op. cit., 379-81; Brown, op. cit., *Nama* 68-69, *passim*; Theal, *History of Africa South of the Zambesi*, vol. I, *passim*.